

Handwritten text in an ancient script, likely Balinese or Javanese, on a palm leaf manuscript strip.

Handwritten text in an ancient script, likely Balinese or Javanese, on a palm leaf manuscript strip.

Handwritten text in an ancient script, likely Balinese or Javanese, on a palm leaf manuscript strip.

Handwritten text in an ancient script, likely Balinese or Javanese, on a palm leaf manuscript strip.

Handwritten text in an ancient script, likely Balinese or Javanese, on a palm leaf manuscript strip.

Handwritten text in an ancient script, likely Balinese or Javanese, on a palm leaf manuscript strip.

INTERNATIONAL SEMINAR

ON

RELIGIOUS MANUSCRIPTS IN MULTICULTURALISM FOR A BETTER LIFE (HUMANITY AND PEACE)

SEPTEMBER, 4TH & 5TH 2015



Institut Hindu Dharma Negeri Denpasar
2015

PROCEEDING

**INTERNATIONAL SEMINAR
ON
RELIGIOUS MANUSCRIPTS IN
MULTICULTURALISM FOR A BETTER LIFE
(HUMANITY AND PEACE)**

4 & 5 SEPTEMBER 2015

**Organized by:
Faculty of Brahma Widya
Denpasar State Hindu Dharma Institute**

**Institut Hindu Dharma Negeri Denpasar
2015**

**INTERNATIONAL SEMINAR PROCEEDING ON:
Religious Manuscripts in Multiculturalism for a Better Life (Humanity and
Peace)**

- Authors** : Speakers of International Seminar Faculty of Brahma Widya,
Denpasar State Hindu Dharma Institute
- Guarantor** : Dr. Drs. I Wayan Mandra, M.Hum
(Dean of Faculty of Brahma Widya)
- Editor** : I Putu Andre Suhardiana, S.Pd., M.Pd
- Proof Reader** : Dr. I Gede Suwantana, S.Ag., M.Ag
- Cover Design** : I Putu Andre Suhardiana, S.Pd., M.Pd
- Publisher** : Institut Hindu Dharma Negeri Denpasar
Jl. Ratna Tatasan, no. 51
Denpasar, Bali, Indonesia - 80237
Phone: +62361 228665
Fax: +62361 228665
E-mail: gedesuwantana@gmail.com

Cover's Picture : White Whales and Bugis Books

Printed September 2015

ISBN: 978-602-72630-2-4

CONTENTS

PREFACE	v
EDITOR'S PREFACE	vi
MANUSCRIPTOLOGY: THE NEW AREA OF SANSKRIT STUDIES AND RESEARCH	
Tarak Nath Adhikari	9
A STUDY ON DEPOSITORY OF MANUSCRIPTS	
SUDIP CHAKRAVORTTI	16
PEACE: INNER TO OUTER	
Rajkumar Modak and Goutam Mukhopadhyay	32
BALINESE CHARACTER IN <i>CARU RŪI GANA</i> CEREMONY	
I Wayan Mandra	43
YOGA IN MULTICULTURAL DISCOURSE	
I Gede Suwantana	49
UNDERSTANDING <i>KAKAWIN SIWARATRI KALPA</i> AS A HINDU RELIGIOUS TEXT THROUGH ITS BALINESE VERSION <i>GAGURITAN LUBDAKA</i>	
I Made Suastika	56
SOME FACTORS CONTRIBUTING TO THE HARMONIOUS CROSSED-MARRIAGE BETWEEN THE BALINESE AND THE CHINESE WITHIN THE <i>DESA PAKRAMAN</i> IN BALI	
Ni Luh Sutjiati Beratha	62
DIMENSION OF YOGA FOR MULTICULTURAL SOCIETY	
Luh Asli	72
ETHICAL PHILOSOPHY IN SARASAMUSCAYA TO ERADICATE RADICALISM ON MULTICULTURAL SOCIETY	
Dewi Bunga	80
DEMOCRACY ACCORDING TO HINDU LEGAL CONCEPTS IN THE GOVERNANCE	
I Gede Yusa	85
IDEOLOGY OF MULTICULTURALISM IN BHAGAVAD-GITA	
I Made Adi Brahman	90
GEMS IN VEDIC PERSPECTIVE AND CASE STUDY ON BALINESE SPIRITUALIST	
Ni Wayan Budiasih	95
A MULTICULTURAL COMMUNICATION DIMENSION	
Nengah Arnawa	102

- THE EXISTENCE OF SHIVA IN *LONTAR PURWAKA BHUMI***
Putu Sabda Jayendra 108
- ETHNO PEDAGOGIC VALUE IN THE *LONTAR OF SANG HYANG AJI SARASWATI***
Ni Wayan Sariani Binawati 114
- SIWA-BUDDHA'S* TEACHINGS IN *TUTUR CANDRABHERAWA* AS
MULTICULTURAL HINDU CONCEPT**
Ida Bagus Subrahmaniam Saitya 118
- SANSKERTA LANGUAGE OF HINDU SERIMONIAL**
I Made Surada 123
- MULTICULTURALISM IN WRHASPATI TATTWA RELIGIOUS PEOPLE
BUILDING PEACE EFFORTS**
I Made Adi Surya Pradnya 130
- SOCIO CULTURAL CHANGES IN THE BALI ETHNIC AT WERDHI AGUNG
VILLAGE DUMOGA CENTRAL DISTRICTS BOLAANG MONGONDOW
DISTRICT PROVINCE NORTH SULAWESI**
I Wayan Damai 138
- HUMANIST INTERACTION OF SANG KAWI IN GEGURITAN TUTUR
SEBUN BANGKUNG**
Ida Ayu Tary Puspa 144
- THE VALUE OF CHARACTER BUILDING IN THE TEXT OF BALINESE SONG**
I Nyoman Suwija 154
- HOLY DAYS HINDU PEOPLE IN BALI ON SUNDARIGAMA MANUSCRIPT
(PERSPECTIVE HINDU THEOLOGY)**
Pande Wayan Renawati 162
- HINDU CONCEPTS IN DEVELOPING MULTICULTURALISM**
I Wayan Budi Utama 172
- INCLUSIVITY TO ESCALATE DIVERSITY**
Made Wahyu Adhiputra 180
- PEARL OF LIFE IN THE STORIES OF *MEN SIAP SELEM* CHARACTER
EDUCATION PERSPECTIVE**
Ni Putu Winanti 193
- MULTICULTURALISM IN GANAPATI TATTWA**
Ni Ketut Srie Kusuma Wardhani 201
- LONTAR BHAGAWAN GARGA* THE SPIRIT OF HINDU BALINESE
ASTROLOGY AND ASTRONOMY FOR BETTER LIFE OF HUMANITY AND
UNIVERSE**
Sri Putri Purnamawati 206

MULTICULTURALISM IN GANAPATI TATTWA

NI KETUT SRIE KUSUMA WARDHANI

Lecturer at Faculty of Dharma Acharya
Denpasar State Hindu Dharma Institute

1. Introduction

Central tenet of Shiva Siddhanta sect is Shiva, the supreme reality, and the soul or personal spirit is of the same essence with Siva, the reality of the highest, which is the consciousness of the infinite, eternal, unchanged, no form, independent, omnipotent, one like no other, without beginning, without cause, without stain, born by itself, free, pure and perfect. He is not limited by time, sources of happiness and intelligence, free of defects, almighty and all-knowing.

Siva teachings in Bali are four groups, namely the Vedas, tattwa, ethics, and ritual. Weda group: Veda Parikrama, Veda Sanggraha, Surya Sevana and Siva Pakarana. Tattwa group: Bhuwana Kosa, Bhuwana Sang Ksepa, Wrhaspati Tattwa, Shiva Gama, Siwatattwa Purana, Gong Besi, Purwa Bhumi Kamulan, Tantu Pagelaran, Usana Dewa, Ganapati Tattwa, Tattwa Jnana and Jnana Siddhanta. Ethics group: Shiva Sasana, Rsi Sasana, Wrti Sasana, Putra Sasana and Slokantara.

Group of Ceremony: Ceremony of Dewa Yadnya (caturwedhya, wrhaspatikalpa, dewatattwa and sundarigama), Pitra Yadnya (yamattwa, empulutukaben, kramaning atiwatiwa, indik maligya, and puteru pasaji), Rsi Yadnya (kramaning madhiksa and yajna samskara), Manusa Yadnya (dharma Kahuripan eka ratama, janamaprawrti, kalapati puja, puja Kalib), Bhuta Yadnya (eka dasa ludra, pancawali karma, indik caru and pujapalipala). One source that will be discussed is Ganapati Tattwa which includes source of Shiva Siddhanta sect. Ganapati Tattwa is a conversation of Shiva with his son Ganesha or Ganapati.

2. Discussion

Ganapati Tattwa is Lontar Tattwa, Philosophy of Shiva, which is composed by using the method of question and answer. This lontar is written in the 37 sheets of palm leaves that are arranged in 60 stanzas / prose. Ganapati, the son of Shiva, the god who is asking and very intelligent. Shiva is Maheswara, who describes the teachings of the Secret of Jnana, explains the mysteries of the universe, about the creation of the universe, the existence of *Daiwatma* in physical body and in the universe, the cult of Shiva by means of Sang Hyang *Caturdasaksara*, ie.: SANG, BANG, TANG, ANG, ING, NANG, MANG, SING, WANG, YANG, ANG, UNG, MANG: OM. Sang Hyang *Caturdasaksara* like a flower that is blooming, fragrant, knowledge of Sang Hyang *Bhedajnana*, the person who can control his lust, and implement *Dharmaserta Bratha* (reducing the interest in this world). Ganapati Tattwa teachings reflect the values contained in Pancasila therefore able to be completed in a multicultural society.

Ganapati also explained the teachings of *Sadangga Yoga* to reach deliverance

from misery consisting of *Pratyaharaya*, *Dhyana*, *Pranayama*, *Dharana*, *Tarkaya*, and also *Samadhi* as a spiritual path to attain *Moksha*. The end of the text explain about ruwatan ceremony (panghuluhan) Ganapati, means of upakara, mantras that is used, and the benefits of the ritual. It closed with a mantra addressed to Sang Hyang Ganapati and Goddess Saraswati.

Principal Teachings of multiculturalism in Tatwa Ganapati is *Sadanga Yoga*, which is the way to achieve freedom. Yoga is the relationship between the soul and universe. To build harmonious relationships with God, then the individual soul, first should be made on the strength of the individual self. Balance is relationship between the body, soul and mind. Mind is very difficult to control. Swami Sivananda said that the mind is material. Using *Panca Indra* mind can see the world the human material. Yoga provides a process to achieve freedom. Hard training and awareness is needed that consists of: *Pratyaharaya*, all satisfaction of desires can be controlled with the peace of mind. *Pratyaharaya* means all the unfettered lust, no gratification freed, controlled with a firm awareness (Ganapati Tattwa, 4).

Dhyana: there is no change in agitation, without connections, and remain quiet. *Dhyana* means a system of thought that there is no ambiguity (always) quiet, remain firm without being influenced, awareness (Ganapati Tattwa, 5); *Pranayama*, suck the air with all the other holes are closed, keep the concentration of the air and remove it slowly. *Pranayama* means cover holes of the eye, nose, ears and mouth, but first breath in, concentrate to the head crown, when it feels tense / fully controllable, let out through the nostrils slowly; it is called concentration setting breath (*Pranayama*) (Ganapati Tattwa, 6); *Dharana*, *Omkara* put at the hearts and concentrate *Siwatma* (*Sunyatma*) with *Siwatma* (*Sunyatma* / *Sunyasiwa*) when there is no sound anything, so called *Dharana*. *Dharana* means: *Omkara* dwelt in the heart. When no longer heard anything while in yoga, then *Siwatma* (*Atma*) in the embodiment of *Sunyasiwatma* (single entity) to the Supreme Life / *Sadasiwa* is achieved. Such is *Dharana* (Ganapati Tattwa, 7).

Tarkaya, the mind is like the sky without sound, sound separation with a space that is actually the purpose of the mind. *Tarkaya* means: like the sky / space presumably holy mind (*Paramartha*), which is not affected by anything, because there are no elements of voice, so it is called *Paramartha*, contrast to the air space, although the similarities really completely different, called *Tarkaya* (Ganapati Tattwa, 8). *Samadhi*: without activity, without purpose, without recognition, without desire, unaffected, without hope, it is called *Samadhi*. *Samadhi* means: inner were not negligent, there is no hope, no ego, nothing is wanted, no needed, quiet, no affected; it was called *Samadhi* (Ganapati Tattwa, 9).

In Ganapati Tattwa, yoga, is taught by Sang Hyang *Bhedajana*. There are three behaviors for those who give priority to (*purusa*) freedom: *Sakala*, *Kawalasuddha* and *Malinatwa*. *Sakala* is bodied of tri order (*satwa*, *raja*, *tamas*). *Kawalasuddha* means to break away from happiness (*sastra*). *Malinatwa* means free from *guna*. *Sinyakara kaiwalya* means *sastra*.

unsullied by worldly happiness. After happy silence, free from worldly is arises. That's called supreme sanctity (Paramisudha) due to the disappearance of desires. Sacred knowledge is the means to achieve union with the Spirit of the Supreme. Nothing exceeds desires unsullied by worldly pleasures. Thus people, at the time of death, the spirit will obtain happiness. This is what *Purwadhakoti* (beginning of darkness) named, therefore not bound by karma and enjoyment, thus achieving nirvana. What are the things in order to achieve nirvana? There are three primary means for people who give priority to inner freedom which means it can lead to success. They are *Wairagyaditraya*, *Pararogyaya* and *Dhyanaaditraya*. *Wairagyaditraya* is held *Bahyawairagya Parawairagya*, *Iswarapranindhana*. *Bahyawairagya* means highly knowledgeable in society. *Parawairagya* means *witaraga*. *Witaraga* is one who left the pleasures of life (worldly). *Iswarapranindhana* means devout of *yogaprawrtti*. *Ayogaprawrtti* means worship of god. *Dhyanaaditraya* means doing *pranayama*, *dharana* and *Nirwyaparajana*. *Samadhi* means finding Sang Hyang Bhedajana.

Carl Jung (in Cudamani, 1991: 17) said that civilization in this age become ill because away from God. Today life is increasingly lost their identity. The harmony of functions of human body system should be promoted through yoga, this is in line with Parson and Comte stated that the importance of the function of the various elements in society analogous to the biological system in the human body. Agil concepts in the theory of Structural Functional of Talcot Parson, where the physical body is a biological system and in the system consists of the components. In these components consists of parts. Each individual components as well as parts have their own functions. Functions of one components and parts are influence by other components and parts. If a component or part is damaged, it will have an impact on other components and parts. In other words, the integration between the components is aligned. Damage that occurs in one of the components of the physical body will affect the integrity of the system. In detail Parson noted that,

In sociology perspective view that: the community as a single system which is composed by sections, where one section has a specific function and has a relationship. If one part of the system is not work, it will affect the function of the other. Then the system will become unbalanced and create change, then the system is unbalanced. Assuming this theory: all elements or elements of community life must function / functional, so that the whole society should be able to function properly. So this theory says: everything that is exist in society has functions (Bernard, 2007: 48).

There are several reasons why a multicultural society in Indonesia, especially in Bali motivated to pursue yoga, among others:

1. As an alternative to cure for some illness
2. As a preventive measure in maintaining health, against a variety of diseases that may arise
3. To achieve the ideal body shape (body language)
4. To gain peace of mind
5. To control the emotional
6. As a lifestyle

7. In order to obtain legality become a yoga teacher
8. To deepen the knowledge of yoga as a philosophy of the Vedas
9. To improve self spirituality
10. To complement the experience of spiritual tourism.

The human body is a system that is very complex created by God. It is an agency as a means / tool in implementing *sadhana* (Puniatmadja, 1967). So, it should be maintained properly. In line with Punyatmadja, Pritjhop Capra, a physicist said that one of the tools that can be used as evidence to comprehend, understand the truth is through the human body. Through practice by the body, correctness and authenticity of knowledge can be learned. By experiencing through body, thoughts, and feelings, then that knowledge does not just make credible, but also the perceived benefits (Maswinara, 1999: ix). Maintaining a healthy body is very important thing in life.

Ganapati Tattwa teach about ritual of ablutions, that are *sekala* and *niskala*, that is called *melukat* because it uses Tirtha or holy water for this purpose (Pudja in Bawa Atmaja, 1999: 90), then Ganesha or Ganapati be adored for the sake of *pengelukan*. Various miracles can come by cleanse the human body, as it is implicit in yoga. In conditions of a healthy body, calm of mind, and happiness, everyone can be in full of awareness. That is the meaning of Yoga in Ganapati Tattwa for multicultural society.

3. Conclusion

Ganapati Tattwa basically contains about deliverance or *kamoksan*. Deliverance or *kamoksan* is a very high spiritual teachings and it is an abstract realm. This teaching is conveyed by using the method of dialogue between Lord Shiva and Ganapati. Ganapati Tattwa is one Lontar Tattwa, Lontar of Philosophy of Shiva. Shiva is Maheswara, which describe the teachings of Secret Jnana, explains the mysteries of the universe and its contents. In this lontar also conveyed about *Catur Dasaaksara*, about *Sadanggayoga* that is the way to achieve deliverance, whose parts are *Pratyaharayoga*, *Dhyanayoga*, *Pranayamayoga*, *Dharanayoga*, *Tarkayoga* and *Semadhiyoga*.

In Gnapati Tattwa, Ganesha can be revered to the benefit for *pengelukan*. The procedure for the ceremony along with mantras chanted by the priest is also mention at the end of the teaching. This ceremony is called *melukat*.. The basic foundation of learning are the worship of God, self-cleaning and deliverance by with practicing yoga. Yoga in Ganapati Tattwa become one of the attractions because of the convergence of the diverse communities that are met by universal brotherhood, compassion, and peaceful life.

Bibliography

- Atmadja, Nengah Bawa. 1999. *Ganesa sebagai Avighnesvara, Vinayaka dan Pengelukan*. Surabaya : Paramita.
- Atmadja, Nengah Bawa & Ananta Tungga Atmaja. 2013. *Reinterpretasi Bentuk, Fungsi dan Makna ke Arah Kajian Budaya*. Singaraja: Pasca Sarjana
- Dunia,Wayan. 2009. *Kumpulan Ringkasan Lontar*. Surabaya: Paramita
- Samba, I Wayan ,1975, *Lontar Ganapati Tatwa*. Karangasem: Jro Sindu, Lingkungan Galiran, KelurahanSubagan,Sidemen, Karangasem, Perpustakaan, Kantor

DOKBUD Bali. Propinsi Bali

Kaminoff Leslie. 2010. *The Wond Of Yoga*. Humas Kinetics

Mas Winara, I Wayan. 1999. *Sistem Filsafat Hindu (Sarva Darsana Samgraha)*. Surabaya: Paramita

Mbete Aron Meko. 2008. *Etnisitas, Pluralisme, Dan Multikulturalisme, Bahan Ringan Pembelajaran*. Denpasar: Program Doktor Kajian Budaya Universitas Udayana.

Ritzer, G. 2012. *Teori Sosiologi dari Sosiologi Klasik sampai Perkembangan Terakhir Postmodern*. (Saut Pasaribu dkk. Penerjemah). Yogyakarta: Pustaka Pelajar.

Saputra, Riki. M.A. 2012. *Tuhan Semua Agama*. Yogyakarta: Lima

Saraswati, Swami Satya Prakas. 1979. *Patanjali Raja Yoga*. Paramita: Surabaya

Sris Candra Vasu, B.A, F.T.S. 1933. *Geranda Samhita A Treatise On Hatha Yoga (translate)*. Madras-India.

